23. 4. 25

John Christie
his Book London
May 25th. 1769

William Christie Purchased
this Book from John Christie
Calton: June 30th. 1795.

William Christie having died
January 5th 1852 this Book
now belongs to Robert Christie

Acc # 1500

# CHRIST ON HIS THRONE.

OR,

Christs Church-government briefly laid downe; and how it ought to bee set up in all Christian Congregations.

Resolved in sundry Cases of Conscience.

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IER. 6.16.

*Thus saith the Lord; Stand ye in the wayes, and see and aske for the old paths, where is the good way, and walk therein, and ye shall finde rest for your soules.*

LVKE 19.27.

*But those mine Enemies, which would not that I should raigne over them, bring them hither and slay them before me.*

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Printed in the yeare 1640.

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# CONFORMITIE'S DEFORMITY.

## In a Dialogue between CONFORMITY, and CONSCIENCE.

Wherein the main Head of all the Controverſies in theſe times, concerning Church-Government, is aſſerted and maintained; as without which, all Reformation is headleſſe, and all Reconciliation hopeleſſe.

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Dedicated by HENRY BURTON, to the honour of Jeſus Chriſt, as the firſt-fruits of his late recovery from death to life; as a teſtimony of his humble and thankfull acknowledgement of ſo great a mercy: And publiſhed for the ſervice of all thoſe, that love the Lord Ieſus Chriſt in ſincerity.

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### *Scripture-Warnings for* England, *if not too late.*

ESA. 1. 5. Why ſhould you be ſtricken any more? Ye will revolt more and more: the whole head is ſick, and the whole heart faint.

ESA. 29. 9, 10. Stay your ſelves, and wonder: Cry ye out, and cry, They are drunken, but not with wine; they ſtagger, but not with ſtrong drink: For the Lord hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the Prophets, and your Rulers, the Seers hath he covered.

EZECH. 22. 23, &c. Son of man, ſay unto her, Thou art the land that is not cleanſed, nor rained upon in the day of indignation: There is a conſpiracie of her Prophets in the midſt thereof, like a roaring Lyon, ravening the prey. Her Prieſts have violated my law, and put no difference between the holy and profane. Her Princes in the midſt thereof are like wolves ravening the prey, to ſhed blood, and to deſtroy ſouls, to get diſhoneſt gain. And her Prophets have daubed them with untempered mortar, ſeeing vanity, and divining lies, ſaying, *Thus ſaith the Lord*, when the Lord hath not ſpoken. The people of the land have uſed oppreſſion, and exerciſed robbery. And I ſought for a man to ſtand in the gap, that I ſhould not deſtroy the land, but I found none.

HOS. 7. 11. Ephraim (ſo *England*, *London*) is like a ſilly Dove without heart: they call to Egypt, they go to Aſſyria.

ESA. 1. 21. How is the faithful City become an harlot? It was full of Judgement, Righteouſneſſe lodged therein, but now Murtherers. Thy ſilver is become droſſe, thy wine mixt with water: thy Princes are rebellious, and companions of theeves.

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*O homines, ad ſervitutem parati!* Tacitus.

*O men, fitted for ſlavery!* ſaid *Tiberius* of the Roman Senate; ſo yielding he found their degenerate ſpirits to become ſlaves to his tyranny. As *Rome* was in *Livies* time, of which he ſaid, *That neither the Maladies, nor Remedies could be endured*: So is *England* now.

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*London*, Printed for *Giles Calvert*, at the Black Spread-Eagle neer the Weſt end of Pauls. 1646.

# *To the Right Honourable,*
# The LORD MAIOR of the City of *LONDON.*

*Right Honourable:*

THis Title ſalutes you as *Lord Major*, in relation to your Place & Office; which being Honourable, then much more, when true worth and vertue makes the Perſon *Right Honourable*, as in title, ſo in reality: Otherwiſe ſuch uſual Titles are but empty ſounds, being but Civil complements, and not of any Moral notion. As it was the cuſtome of the Heathen to ſtyle thoſe their Benefactors, who were their Oppreſſors. Chriſtians ſhould not uſe ſuch flattery. For my part, I have taken this boldneſſe to ſalute your New Lordſhip, without giving flattering titles, *leſt* (as *Elihu* ſaid) *my Maker ſhould ſoon take me away*. And in truth, ſuch Places and Titles of Honour as theſe, being well weighed, do ſomewhat reſemble the Crown, which *Henry* the 7. of this Realm, finding

Job 32.22

*Honos onus.*

at *Bosworth field* to be flung in a Thorn-bush, said, *He that knew the weight and cares of a Crown, would not stoop to take it up.* And though your *Cap of Maintenance* come short of a *Crown*; yet into such times are we fallen, as may make your *Cap*, to your self at least, being truly sensible of it, as heavy as a Crown. And if I may speak plainly my apprehensions, the well-being and safety, not only of this City, but even of our *fair England*, claimeth and loudly cals for of you, an honourable, wise, and faithfull execution of your Majoralty this very year: all mens expectations being erect, some with hope, and some with fear, according to their severall interests. But with what minds soever, and for what ends, Men made choice of you at this time; this we are sure of, That Jesus Christ the Lord of heaven and earth, who hath all power in his hands, as *King of Kings*, and *Lord of Lords*, who raiseth up, and throweth down again, hath in his wisdome called you to this place at this time, to do his will, and not your own. And therefore, in this high and important office, and this juncture of time, what need have you of another heart, and another spirit then your own, (it being dangerous, especially in steep and slippery places, to be led by Mens spirits) and of new principles from heaven to be put into you (as we read of *Saul*, who had *another heart* given unto him, so as he was turned into another man, so soon as he was annointed King) and all to furnish you with such qualifications of wisdome, understanding, and the fear of God, as may in the due execution and faithfull discharge of your office, declare to all the world, that your main aimes and ends are more for Gods glory then your own, and more for the publike good, then

1 Sam. 6. 9.

for

for your own private; and more to gratifie good men, then others, though never so high or great, and whose designs drive at nothing more then ruine & confusion. For we are not ignorant what diabolical plots are on foot, and how ripe for execution, and what kind of Counsellers and active Spirits, your Chair, and Table, yea and Bedchamber too will be haunted withall, if experience deceive us not. And you shall find their ordinary counsels to drive at two main things (yet both reduced under one head, to wit, Tyranny) the one, Tyranny over our Bodies, Estates, Freeholds, Liberties, Lawes and Birth-rights of all *English* free-born Subjects; the other, Tyranny over our Soules and Consciences, which are CHRIST's peculiar freeholds and purchase, and subject to no other Law, Lordship or Kingdome, but Christs alone.

And in truth (my Lord) in this respect, you are in a hard condition, in case you should by any importunity be perswaded to interpose as a Judge in the matter of Religion, and especially in the point of Church-Government, the main controversie of these times, as wherein you have been little versed, considering how few there be that come to preach before you, who set themselves to open unto you this great mysterie of Christs Kingly office, and government, over Consciences and Churches: But on the contrary, such as Ignorants most admire and adore as gods upon earth, do withhold this truth of God concerning his Sons Kingly government from you; nay (though under other terms) do publikely in your solemn assemblies exclaim against it, shut it out of their churches, will not suffer others to preach, or print it, with their good wils, but do exasperate and incense you against all those

those that hold forth this truth in the glory and excellency of it: this being that very Kingdom, of which
Mat. 23. Christ said, *Woe be to you Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of Heaven against men, for ye neither go in your selves, nor suffer ye them that are entring, to go in.*

But, my Lord, you are a lover of Peace; as that part of your Speech upon your Election, in the Hall, declared, and we all believe it: when you said, That you would endeavour to have Vnity; for which you propounded two wayes, either by Intreaty, or by Force. Indeed, in such a case, and for your place, Intreaty is very commendable: but if you think by Force to compose the differences, that will prove none of Gods wayes, nor to lie within your sphere; as I dare say, you abhorre to be a persecutor of those that are the promoters of Christs honour. And being a thing not pertaining to the office, especially of a Christian Magistrate; I need not tell you what be-
2 Sam. 6. fell *Vzzah*, for stretching out his hand to stay the trembling Ark.

And now that I have been thus far bold with your Lordship, (which hath proceeded meerly from a hearty desire, that you may not be carried with the strong tide of the times by any malignant spirit filling your sailes, through many under-water Rocks and Shelves, endangering not only the splitting of your own Vessel, but the total shipwrack of this floating State:) Give me leave further to beseech you, that (as you love your own self, and soul, and family, and posterity, your native Country, the Honour of this City and Nation) you would improve the whole power of your Office (among other evils) for the not only

only suppressing, but utter obliterating out of all records of memory, or mention, that late *Remonstrance* of *London*, which like the Trojan horse is stuffed with such matter, as, if the importunity of some might have its desire, would unavoidably hale in ruine both to City and Country.

Nor doth any thing more clearly demonstrate that spiritual Judgement of blindnesse, and hardnesse of heart to be upon all those who have their heads and hands in that *Remonstrance*, and wilfully still persist in the prosecution of it now in cold blood: Than the unnaturall hating, and hunting after the destruction of those very men, as our mortal enemies, who have with the extreme hazard of their lives, been honoured of God to be the Preservers both of Them, our City and Country; and on the other side, the high esteem and honouring of those, as our faithfullest friends, who are part-takers with Murtherers, with Rebels, with Traitors, Incendiaries, Underminers of our Parliaments, and consequently of the State of the Kingdom, Dividers between the Parliament and City, that themselves may reigne, whose violent and fraudulent practises proclaim them to be not friends, but such, as in whom to put the least confidence, is to trust in the Reed of *Egypt*, whereon if a man lean, it will pierce him through. And therefore, for these many and weighty considerations, both in a due respect to your Lordship, and hearty zeal for the honour and safety both of Parliament, City, Kingdome; fuller of dangers and enemies at this day, then (by reason of that spirit of blindnesse, and deep sleep, wherein our City hath of late been sweetly lulled by the strong charms of fair false friends flatteries) we are

aware

aware of: I have in the name of Jesus Christ humbly commended this small Book to your Lordship, that therein I might discharge the duty of a poor Watchman, to awaken you in the first place, and consequently all of that Court and Counsel with you, to look out, and inward too, for the speedy preventing of all those imminent dangers, which otherwise will suddenly surprise us, and take us napping in the deep of our
Rev. 17. too credulous security. For the Spirit of that Ten-horned Beast is now making war with the Lamb, (which is likely to be his last war, Babylons fall follo-
Rev. 18. wing in the next chap.) & this Spirit warreth under new colours, not red, but white, whose *Word* is, *REFORMATION*, and this under a fair colour of a *Covenant*, by vertue whereof pretending a just title to the War, he hopes, by the help of the *Remonstrance*, and the prime authors thereof, and their adherents, to erect a new Bestial tyrannie over souls, bodies & estates, under new names and notions. But the issue is, The *Lamb* shall overcome them (for he is *Lord of Lords*, and *King of Kings*) and they that are with him are called *Chosen* and *Faithfull*. And, my Lord, you shall find in this Book, *Conformity* to be the *Mystery of iniquity*, the mother of all mischief, the cause of all our present calamities, and the forerunner and hastener of our ruine, if we repent not, & if our Lord Iesus Christ prevent not, which certainly he will, because himself is the Great and Almighty General, whose Cause and Name is mainly engaged in this warre. Now the Lord Iesus Christ give you the Spirit of wisdom, well to consider and lay to heart these things: which that you may do, is, and shall be the hearty prayer of

*Your Lordships most humble servant,*

HENRY BURTON.

# A DIALOVGE

Between

CONFORMITY and CONSCIENCE.

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*Conformities* Soliloquie.

Conformity. *Who is this that comes along? Surely by his habit and gate, it should be one, that, according as I have often heard him described by many, is called,* Conscience. *And to be sure, I will be so bold, as to salute him, and ask his name. And if it be indeed that* Conscience *I mean, and that he will afford me so much patience, I will enter into further discourse with him.*

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*Conformity.*

YOu are well met, Sir.

*Conscience.*

And you also.

*Conf.* Sir, I pray you pardon my boldnesse to crave your Name. For as I came along, I conceived from what I had heard, that you should be the man called *Conscience.*

*Consc.* My name is *Conscience.*

*Conf.* Now I am glad of this happy opportunity to meet you, of whom I have heard so much talk abroad in the world.

*Consc.* Why, what talk hath the world of me?

*Conf.* Sir, I pray you be not offended, and I will tell you.

The World generally saith of you, that you are the only troubler of the State.

*Consc.* Is it therefore true, because the world saith it? So *Ahab* called the Prophet *Eliah*, the *Troubler of Israel:* so the Jewes said of Christ, that he was a *perverter, and stirrer up of the people.* So when this Lambe of God, the King of the Jewes was born, *Herod*, and all Jerusalem were troubled at it. Why so? Was it this King that troubled them, or their own guilty consciences in usurping this Kingdom? Alas! Sir this is no news, that where ever the fame of this King and of his kingdom commeth, in the powerfull preaching of the Gospel of the kingdom, it brings with it trouble and terrour to the world, or to any State. And as it was with *Herod* and the Priests at Jerusalem at the birth of this King, so at his death: they could not endure to hear of this King of the Jews. So the Heathen Emperour *Domitian*, out of jealousie of his Empire, sought to root out the whole Race of CHRISTS Kindred, until two of them were brought before him that got their living hardly in the husbanding of a few acres of land; and understanding of Christs kingdom, that it was altogether spirituall and not of this world, he dismissed them, and ceassed his persecution. An example sufficient to shame thousands that glory in the Name of Christians, and contrary to this Heathen, cannot endure to hear of Christs kingdom to be spirituall; but under some fair colourable pretences of Spiritualty, and Clergy, and I know not what, endeavour nothing more then to set up a worldly kingdom, which yet they must (forsooth) call Christs kingdom, when in nothing it is spirituall, but as it is a Tyranny set over mens consciences, souls, and spirits. But sir, before I proceed any further with you, let me also crave your name.

Luke 23. 2,5.

*Euseb.* Eccl. Hist.

*Conf.* Sir, my name is *Conformity.*

*Consc. Conformity.* Sir, if you be the man, I know none more ready to raise slanders upon me then your self; and may I not say truly of thee, that thou art one of the greatest troublers of Israel? For what can more trouble the world, then when thou (*Conformity*) would'st force all mens consciences to dance after thy Pipe.

*Conf.* Why, Mr. *Conscience*, do not ye think that I have a conscience

conſcience as well as you? ſhould I therefore be an enemy to Conſcience? But indeed, I confeſſe my conſcience is not ſo ſtrict, or ſtrait-laced, or ſelf-willed, as obſtinately to ſtand upon mine own ſingular opinion, in oppoſition to the generall judgement of moſt men, and thoſe not only learned, but pious too, ſo far as I can judge.

*Conſc.* It ſeems then that every conſcience by your verdict, muſt be ſtrait-laced, and ſelf willed, that will not follow the multitude, ſeeing you ground your conſcience upon men for their number, learning, piety, making them the rule of your conſcience, and not Gods Word alone.

*Conf.* Sir I hold this the ſafeſt way: for I may miſunderſtand the Scripture, which many learned cannot ſo eaſily do.

*Conſc.* This indeed is a good plea for Popery, who boaſt of their Univerſality, Learning, Councels, & Synods, and therefore (beſides the *Popes* infallible Oracle) not eaſily ſubject to miſunderſtand the Scriptures. Or you are like thoſe Jewes, who would not believe in Chriſt, unleſſe the *Rulers did know indeed that he was the very Chriſt.* Or as the Phariſees ſaid, *Have any of the Rulers, or of the Phariſees believed on him?* Thus, do you not pin your faith, and ſo your ſouls upon mens ſleeves, when you will believe as moſt believe, or as the Church or Nation believes? John 7. 26. 48.

*Conf.* But ſir, I put a great difference between a Councel of learned Papiſts, or a Synedrion of Jewiſh Prieſts, and a Synod of learned Proteſtants.

*Conſc.* Indeed the very names of Papiſt and Proteſtant import no ſmall difference; although a Papiſt and a Proteſtant at large are at no great odds in matter of Faith, Conſcience, Religion; only ſuch a Proteſtant is apter to turn Papiſt, then a Papiſt, Proteſtant. And take your Proteſtants at the beſt, call a Synod of the learnedeſt, and higheſt eſteem in the world; yet even ſuch a Synod may in ſome things, and thoſe fundamentall too, poſſibly run into, and wrap themſelves in foul errours.

*Conf.* How ſir? ſhew me any one inſtance hereof, that ever any learned Proteſtant Counſel or Synod hath erred in any fundamentall of faith, or much leſſe hath maintained ſuch an Error or Hereſie, and I will not henceforth be ſo confident in depend-

ing and resting upon mens judgements, be they never so learned, godly, or many.

*Consc.* Seeing you thus put me to it, what think ye of Jesus Christ? Is not he a prime fundamentall?

1 Cor. 3. 11. *Conf.* No doubt, for he is the only foundation: *For other foundation can no man lay.*

*Consc.* Is not Christ then as well in his three Offices (as he is King, Priest, and Prophet) as in his two natures united in one Person of the Eternal Son of God, a fundamentall of faith, so

* 1 Joh. 4. 3. as, as well he that denieth any one of his three Offices, as * he that denieth that Jesus Christ is come in the flesh, is an Antichrist and grand Heretick, as overthrowing a principall foundation of faith?

*Conf.* I conceive this cannot well be denyed.

*Consc.* Nay, of necessity it must be believed. For the Papists in joyning their Traditions with the Scripture, deny Christs Propheticall office; and in equalling their Satisfactions with Christs merits, they deny his Priestly Office; and in exalting their Hierarchy (call it Papall, or Prelaticall, or Sacerdotall)

* Thess. 2. 4. * over the Temple of God, mens consciences, they deny Christs Kingly Office: All which Offices together, or any one of them

* John 2. 22. being denied; is, * with Antichrist, to deny, that Jesus is the Christ; seeing *the Christ* is he, that is anointed *King*, *Priest*, and *Prophet*, of which to deny any one, is to deny *that Jesus is the Christ*. Do ye not believe this, Mr. *Conformity*?

*Conf.* I confesse there appears to me a truth to be in all this. But yet, Mr. *Conscience*, I hope you do not go about to ensnare me with mine own confessions.

*Consc.* Why Master *Conformity*, are you conscious to your selfe, that while you confesse the truth, the truth

* John 8. 32. should ensnare you? Certainly the bonds of * truth willingly taken upon us, become the robes and livery of our true freedome.

*Conf.* Sir, take me not at the worst; I would not willingly utter words to my prejudice.

*Consc.* Speak the words of truth then, and fear nothing.

*Conf.* Well sir, proceed then to what you have more to say.

*Consc.*

*Consc.* I say then, that to deny any one of Christs Offices (as afore) is to overthrow a Foundation of faith.

*Conf.* I grant it.

*Consc.* Hereupon I inferre, that it is possible for a learned Synod of Protestant Divines to deny one of these three Offices, and so to overthrow a foundation of faith.

*Conf.* Though it be possible, yet it is not probable. But sir, remember what ye undertook, namely, to prove by instance, that a Protestant Synod of Orthodox Divines hath thus erred.

*Consc.* Nay stay, Mr. *Conformity*, remember your selfwell: Did I say, a Protestant Synod of Orthodox Divines? For how Orthodox, if they overthrow a foundation of faith? then they cease to be Orthodox.

*Conf.* Well, however, yet they might in other fundamentals be Orthodox.

*Consc.* But in any one fundamentall to be Heterodox, is to cease to be Orthodox, and, obstinately persisting, is hereticall.

*Conf.* I confesse, that any one Heresie maintained, makes a man a Heretick, hold he otherwise never so many truths, and so he overthrows the faith, as those did who * denyed the Resurrection, though all other truths they held. But sir, all this while I expect your proof or instance, that a Synod of Protestant Divines should fall into any such foul errour, or heresie, as should overthrow the foundation. * 1 Cor. 15.

*Consc.* Mr. *Conformity*, for instance we need not go beyond the seas, or over our English bounds to fetch it. What if the generality of the Ministers and people in England be found to be wrapped in such a destructive Heresie? I call it destructive, using the * Apostles word, where he saith, *That there shall be false teachers among Gods people*, who shall cunningly bring in *destroying Heresies*. And what are these? *Even denying the Lord that bought them, bringing upon themselves * swift destruction. And many shall follow their destructive wayes*, or their *destructions*, by *whom the way of truth shall be * evill spoken of, or blasphemed.* A Propheſie (by the way) which if well weighed, and rightly applyed, may be found to be in a great measure fulfilled in these our times. For here is first a destructive, or (as our common Translation) damnable Heresie. Secondly, this Heresie is, * 2 Pet. 2. 1, 2. Αἱρέσεις ἀπωλείας. *Heresies vastantes.* * Ταχινὴν ἀπώλειαν. * Ταῖς ἀπολείαις. * Βλασφημηθήσεται.

is, in denying the Lord Jesus Christ. Thirdly, here is a *many* followers. Fourthly, among this *many* there be some at least, who have their mouthes open in Pulpits, Streets, Tables, and their Quils in Presses, in Pamphlets, blaspheming, speaking all manner of evill against the way of truth; even that way of truth, which holdeth forth, confesseth, professeth, maintaineth (against all the worlds reproaches) Jesus Christ in that very particular, wherein he is at this day so mightily decried, and denied by *false Teachers* and their followers. Nor can any Age, as touching this one particular, be paralleld with this of ours for Pens and Tongues of blasphemy; lashing out, and running over all the bounds and banks, not only of Christianity, but even of common modesty and humanity (as men bereaft of their wits) and all this against the assertors and maintainers of the Kingly Office of Jesus Christ. And lastly, a destructive Heresie, in that not only it destroyes soules, but is in a precipice to destroy Kingdoms, to such a height of rage it is now grown.

As those infamous books of *Tho. Edwards* and *Iohn Baftwick*, too welknown to all. *Notus in-mis omnib.* Horat.

*Conf.* But Mr. *Conscience*, what means all this? What? In that your generality, do you charge us all, Synod, sion, City, Countrey, as lying under the guilt of such an Heresie? What? All denying the Lord Jesus Christ?

*Consc.* Mr. *Conformity*, cannot a man speak of a generality, but he must needs name particulars? And you know that generals have their exceptions. And when a generality is mentioned, let all particulars look to it. But what if there be a generality, and that of Protestants (so called) in the land, which will be found to overthrow Christs Kingly Office?

*Conf.* What if, say you? what if the sky fall? Nay I dare say, yea, and swear too, that not any one of this generality you mean, doth, or dare deny Christs Kingly office and prerogative. I have often heard them in publick to give Christ the title of King, and to speak of his kingdom; and they every where confesse and professe him to be King of his Church. So as such a charge would argue as much malice, as untruth.

*Consc.* And I have heard them say as much as you say. But is saying sufficient? Yea, I have heard them say, *That all Church-members must be Saints: that all Churches be equal, & none have jurisdiction over other: that Gods Word is the only rule of Reformation:*

*mation:* and many such principles about Churches they confesse in words. So, *Christ to be King.* But if this be all, it may prove little better, then the Jews putting a *purple robe* upon Christ, with a *crown of thorns* on his *head*, and a *reed* for a *scepter* in his *hand*, with *Hail King of the Jewes*; but for all this, crucified him: so that you confesse Christ to be King, and crucifie his true subjects. Again, you know the Pharisees said many things well, but they did them not. And doth not the Scripture speak of such as * *professe they know God, but in works deny him*? Whence we observe a twofold deniall of God: one in *words*, & another in *deeds*. Now I do not say, that the generality doth in words *deny* Christs *Kingly office*: but this I affirm, that *in works they deny him.* * Tit. 1. 16

*Conf.* Sir, how do you prove that? or how doth that Scripture reach to those you speak of?

*Consc.* A question opportunely put. And therefore if you turn to the 14 & 15 verses immediately foregoing, you may observe what manner of persons those were, whom the Apostle there speaks of, and upon what occasion. For that Chapter being to set forth the office of a Bishop or Pastor of a particular Church or Congregation, and how he should be qualified and gifted, and the Church governed; the Apostle willeth *Titus* to warn the Christians, *Not to give heed to Iewish fables and commandements of men, that turn from the truth.* Where he ranks the *commandements of men* in Church-matters, manners, and government, *with Iewish fables*, as which do *turn men away from the truth*, and so from Christ, as he also sheweth at large, *Col.* 2, 8. 20. 22. and throughout the whole Chapter. So as to set up the *Commandements of men* in formes of worship, or of Church-government, being Christs spirituall kingdom, is to separate men *from Christ*, (*Col.* 2. 19.) and to make them *unbelieving*, (*Tit.* 1. 14.) and impure in *minde and conscience*, V. 15. yea, *abominable and disobedient, and unto every good work reprobate*, Vers. 16. All which I commend to your more sad and serious consideration, Master *Conformity.* Tit. 1. 14, 15.

*Conf.* I confesse this is a terrible Scripture to those that lye under the condemnation of it. But I hope those whom you mean, are no such men: for first, you confesse they deny not in words

words Christs Kingly office: and for any deniall in works, you have not yet proved, nor I hope can.

*Consc.* I have nothing to do with your hope. But whereas you would make it my confession, that they deny not in words Christs Kingly office, neither doe I absolutely confesse so much. For though I confesse I have heard them upon occasion (being put to it) in words to confesse Christ to be King of his Church: yet I have heard them again say, and have read it in their books, and they maintain it tooth and nail, that Christ hath left the forms of worship and Church government unto men, to be so framed as is most suitable to the conditions of the people, or the laws of each State, binding all the subjects thereof (and that under severe penalties) to an universall conformity, or uniformity.

*Conf.* Why sir, hath not Christ left that power and liberty to those that are in authority; as Synods, to frame and compose forms of worship and Church-government, such as they judge fittest, having an eye to the Scripture, and the civill Magistrate to confirm the same by law?

*Consc.* The *Pope* indeed arrogating to himself all power in Heaven and Earth over Churches and Kingdoms, makes his claim from Scripture. As * *Thou art Peter, &c.* Therefore his successor, the *Pope*, is the Rock, whereon the Church is built. So, *here are two swords*: therefore the *Pope* hath power of both the *swords*. So, * *The Holy Ghost shall lead you into all truth*: Therefore the Apostolick Chair at *Rome* cannot erre. Here Mr. *Conformity*, cast your eye a little upon the Scripture, and see there what one place you can finde to serve your turn, that hath any more likenesse or probability in it, for what you claim, then those places which the Papists are not ashamed to build their Babel-Towre upon. You have talked much of *Jure Divino*, but are not able to crane it up higher then to *Jure Humano*: and therefore, I suppose it is, that of late dayes, since the House put their nine *Queres* to the Synod, the mention of *Jure Divino* is quite husht. And now conscience challengeth you to produce but one testimony from Scripture for you, which will not make you as ridiculous, as the forenamed Scriptures do the *Pope*. And for Synods, they have no such authority

* Mat. 16. 18.

* Luke 22 38.

* John 16. 13.

as

as you speak of. Give us one Scripture. That in *Acts* 15. will not serve your turn. And the Apostles sought not to humane authority, and laws, to confirm the Gospel, or to give power to the exercise of their ministery.

*Conf.* Why Mr. *Conscience*, you your self cannot shew us from Scripture a model of your way, though promised, and long expected; and therefore why should you require one of us?

*Consc.* We do not require so much of you, but to shew us one only place of Scripture for you, which you cannot do. And for us, though we do not give you such a model, as you desire, or rather dream of (for no such model is left in the New Testament, as was given to *Moses* and *David* in the Old; which consisted altogether of externall things, being shadows of the spirituall now under the Gospel, the pattern whereof was Christ. But this we both have done, and yet further are able to do, to prove our way, with all our practises in every particular, out of Gods Word, which you are not able to do for any one of your practices, much lesse for the whole way of your Classicall Prefbytery, as which hath no footing in Scripture. For (becaus you thus urge me) shew us, if you can, in all the New Testament, any one Nationall Christian Church. Or shew us any one ground for either Nationall or Parochiall Christian Churches, or yet any Church fixed to a place, so that all people successively comming to dwell there, be they what they will, godly or prophane, Protestants or Papists, becaus inhabitants there, must therefore make up the Church there, whether Nationall or Parochiall. Or shew us that Churches should come by naturall propagation, or locall habitation and succession, and not by spirituall generation only. Or shew us in Scripture either rule or example for a Classicall Presbytery. Or shew us in the whole Scripture a State church government allowed of God. Or shew us out of the Word, that the Apostles constituted no Churches without leave obtained from the civill State. Or whether those Christian Jews that constrained the *Galatians* to be circumcised, for the avoiding of persecution, did well or no, so to constrain, and that only to avoid persecution: or whether this example will warrant you to constrain all to conform to you; either be-

cauſe conformity is free from perſecution, or becauſe all muſt be perſecuted, that conform not. Or laſtly, ſhew us, what better rule or example the Scripture affords, for wreſting from the Magiſtrate through the force of importunity by men both many and mighty, ſtirred up and egged on by a Colledge of Prieſts, to reject Chriſt and his government, and deliver him up to their wils to be crucified, then that Colledge of Prieſts in Jeruſalem, who ſo incenſed the people againſt Chriſt, that nothing would ſatisfie them, but he muſt be crucified; ſo as the Magiſtrate is neceſſitated even againſt his conſcience, what through fear of *Cæſar* on the one ſide, and what for favour of the people on the other, to gratifie them with a *Barabbas* in ſtead of Chriſt. Now to all, or any of theſe, we deſire your anſwer.

*Conf.* Sir, I only urge this for the preſent, that though the Scripture hath not expreſſed a power given to men by Chriſt, yet we finde examples of it in the Old Teſtament, as *Jehoſaphat*, *Ezekiah*, *Ioſiah*, *Aſa*, Kings of Judah, who reformed Religion, and are commended for it as good Kings for their labour.

*Conſc.* They did not ſet up any new forms of Religion of their own head, but they commanded the Prieſts and Levites to reſtore and repair Religion in all things according to the preſcript, and preciſe pattern given by God himſelf. And note withall, that the kingdom of *Iudah* or of *David*, was a type of Chriſts ſpiritual kingdom, and all the Kings of Judah were types of Chriſt. So as no other Kings or States are to be paralleld with them. But yet (I ſay) for all that, they went not beyond the preciſe rule of Gods law, as you may ſee by all thoſe examples you alledge. For Chriſt gave thoſe Kings, though types of himſelf, no ſuch power, as you pretend. Yea, the Scripture every where, in both the Teſtaments, hath punctually preſerved inviolate and entire, that Kingly prerogative of Chriſt, as being as incapable of being communicable to any humane power, as his omnipotency is, or his other offices, as High-Prieſt and Prophet. For proof hereof: *Moſes* for all his wiſdom, and learning, and piety, though he were a great Prophet, and a type of Chriſt, yet had not this power granted unto him, to frame the *Tabernacle*, with all things pertaining thereunto, as himſelf pleaſed; but a ſtrict charge God gave unto him, ſaying, *See thou*

*thou do all * things according to the patterne shewed thee in the Mount.* So *David*, though a King, and a man after Gods own heart, yet was not entrusted for the framing of the pattern of the Temple for his son *Solomon*, but * God gave him the *pattern* thereof both by the Spirit, and in writing (so carefull was God, lest *David* should forget any thing) which he delivers to his son *Solomon* to do in all things accordingly. So in *Ezekiel* we reade, where the reformation of the Church under the Gospel is typed, there is a *pattern* to be measured, as *Ezek.* 40.5. to which, answereth that in *Rev.* 11.1. a place worthy our best observation, as pertinent to these times of Reformation, which must be measured by the golden reed of the Word of God. And for any the least dominion over the conscience by any humane binding law in matters of faith, Christ would no more entrust the Apostles themselves, then he did *Moses* and *David*. And therefore * *Paul* disclaimed it. And * *Peter* disswaded it to the Presbyters or Elders, being himself an Elder. And herein even servants must not be servants to men, as being *bought with a price*, and so *christs free-men*. And remarkable is that * Scripture, where Christ, speaking to the multitude, and to his Disciples, he tels them of the *Scribes* and *Pharisees* sitting in *Moses chair*, and so to be heard: but when among other their practises they *binde heavy burthens*, then and there he saith, *Call no man Father upon earth*; that is, therein obey them not, that's for the *multitude*: And for the *Disciples*, *Be ye not called Rabbi, for one is your Master, even Christ*. And that no man hath power over anothers conscience, the Apostle sheweth, speaking to the very same purpose; *Who art thou that judgest another mans servant*? How much more then Christs servant? And this in things indifferent: how much lesse in things forbidden in the Scripture, must we force our brothers conscience, or labour to perswade him? The Chapter is full of arguments to this purpose.

* Exo. 25. 30. Heb. 8. 5. * 1 Chro. 28. 12, 19. Chap. 43. 10. * 2 Cor. 2. 24. * 1 Pet. 5. 3. * 1 Cor. 7 23. * Mat. 23. Rom. 14. 4

*Conf.* But sir, if the Scripture be so clear for that which you affirm, then hath the whole Church of God for many Ages, even almost from the very Apostles, continued in a foul errour.

*Consc.* Nay more then almost. For this mystery of iniquity had its first rise even in the Apostles times, it began then to

work. And what was this myſtery of iniquity, but an exaltation of mans power *above all that is called God, or that is worſhipped, ſo as to ſit upon, or over, or in the Temple of God, over the conſciences of Gods people, and over the Church*, as God himſelf? And note there alſo, it is called an Apoſtaſie, or (as *Tit.* 1. 14.) *a turning away from, or of the truth* (as afore) and ſuch are *adverſaries* too, and all Antichriſtian. Such an one was * *Diotrephes*; that ὁ φιλοπρωτεύων, *who loved the preeminence* (the very ſpawn of *this myſtery*) which ſets him a work to raiſe himſelf: 1 In not *receiving* the Apoſtle *John*. 2 In *prating againſt him with malitious words*. 3. In *not receiving the brethren*. 4. In *forbidding thoſe that would*. And 5. In *caſting them out of the Church*. Thus alſo did this myſterie begin to work, as the Apoſtle intimates both in *Tit.* 1. 14. and in *Col.* 2. 8. 17. 18. 28. 22, 23. But then this myſtery was but in the ſwadling-clouts, which afterward growing by degrees to the full ſtature, was ſo bedecked with infinite varieties of ceremonies, and daily new faſhions in Religion (as the Crow with every birds feather) that getting an unlimited, uſurped power, and that under the colour of *Jure Divino*, all mens conſciences, Churches muſt conform to the preſent faſhion of worſhip and Church-government. Thus by degrees this *Myſtery of iniquity* mounted to its height, and hath now obtained ſuch a preſcription of antiquity, as is equivalent to a law. And not only the *Pope* claimeth and exerciſeth this power over his whole Popedome, and Hierarchy, but from him our late Prelates. And whence, or from whom you derive this very power, unleſſe immediately either from the Pope, or from our late Prelates, whoſe perſonall Prelacy you have abandoned, ſaving their Prelaticall ſpirit and uſurped power: or elſe from the antiquity of this myſtery; you may do well to inform us. And in truth, this was that very ſluice, which when firſt opened, did let in that inundation and *deluge* not only of *will-worſhip*, in all kinde of ceremonies and ſuperſtitions, but alſo of humane forms and frames of Church-government, and in all of them ſuch a tyrannicall power over all conſciences and Churches, as hath wholly drowned all; ſo as Chriſts *Dove* can no where finde, where to ſet *her foot*. And therefore in this time of pretended Reformation, to erect this great *Idol*, to wit, a power

2 Theſſ. 2 4.

* 3 John

Gen. 8. 9.

in

in man to prescribe laws, and to legitimate commandements for worship and Church government, and to presse them upon every mans conscience: what is it, but with *Nebuchadnezzar* to erect his *golden Image*, and with an immortall Law of the *Medes* and *Persians*, to binde all men to fall down and worship it? Or what is it, but with *Ieroboam* and his counsel (and so in every alteration of the State) to set up the golden Calves, with a strict commandement of universall conformity; none daring among all those ten Tribes * openly to professe the pure worship of God, saving the Prophet *Eliah*, to whom those seven thousand were not known. And therefore God rooted out *Ieroboams* house; and did the Tribes escape scot-free, for their yielding willing obedience to the commandment of the * King his counsel, though it were a publick act of State? Was not * *Ephraim oppressed, and broken in judgement, because he willingly walked after the commandement*? For God set wicked Kings over them, who oppressed and brake them in judgement, tyrannizing at their pleasure. As alwayes where a people is brought under the spirituall yoak of bondage, they are never free from the temporall. Nor only this, but they were carried into perpetuall captivity, and never returned unto this day. An example to be laid to heart both of Rulers and people. Remember *Ephraim* therefore, the horribleness of whose sin appeareth by the horribleness of the punishment. And like to this is that of Jerusalem, and of the Jews. They said indeed, * *If we thus let him alone, all men will believe in him, and the Romans will come and take away both our place and nation.* No, blinde Jews, because ye did renounce your King Christ, and so envie the peoples salvation, therefore the *Romans* came and took away both your *place* and *nation*. And how did the Jews reject this their King? Christ tels us in a Parable of a Noble man, *Luke* 19. saying, (v.14.) But *his Citizens hated him, and sent a message after him, saying, we will not have this man to reign over us.* Where note, First, they were such as professed to be the people of God, *His Citizens*. Secondly, the ground of their refusall of him to be their King, was hatred of him, and so to refuse him, is to hate him. Thirdly, the manner of their refusall. 1. *They sent a message after him* (as the vulgar Translation ren-

Dan. 3.

* 1 Kings 19.18.

* 1 Kings 12.28.

* Hos. 5. 11.

* John 11. 48.

Esa. 26.11

ders

ders it) but the Originall is, *They sent* πρεσβείαν, *an ambassage after him*, which is more then a message. It must be done by a publick act of State, to make all cock-sure. And 2. the matter of the Ambassage, *We will not have this man, or this fellow* (* τοῦτον) this, noting their contempt of him. And the reason hereof was their *will*, *We will not*. But what was the issue? read and mark it, v.27. Where Christ not long after returns in judgement against them, w^ch he executes by those very Romans, whom they so feared, to whom he gives this commission: *But those mine enemies that would not that I should reign over them, bring hither, and slay them, &c.* Which was done accordingly.

* Mat.26. 61. Luke 23.2

*Conf.* But good sir, neither are we as those ten Tribes under an idolatrous government; nor as those Jews, under a Roman Governour, with a Synedrion, or *Counsel of Priests, Scribes and Pharisees:* but we live in a happy time, under a *Protestant Government*, a *Protestant Parliament*, a *Protestant Synod*: and therefore there is no such danger by allowing such a power to men, as you pretend.

*Consc.* Although the present State be Protestant, yet you are not sure it will be alwayes so. What if a *Marian*-reign come about again with a Popish *Parliament*, and *Convocation?* And if it be true, that Christ hath left such a power to any State (as afore) without limitation, then it is left as well to a *Popish State*, as to a *Protestant*. In this respect there is no difference. And then it must follow, that a Popish power, making a law for the setting up of the Masse (as Qu. *Mary* with her Parliament and Clergy did) and for which they want not pretext of Scripture, and *Iure Divino* (if bold words, and false glosses will do it) then al the subjects of England must either conforme, or else to the stake. So as the very admitting and crying up of such a power left to men, as it is most false and groundlesse; and (as before) a Grandmother *Heresie*, and introducer of the most direfull tyranny over soul and all, (so far is it from ever proving to be *Iure Divino*, as being *Ludibrium Synodorum*) so it is the next way (and much more in this present juncture of time, as things now stand) to make us as miserable a Nation, as both the ten Tribes, and the Jews. And (as we touched before) if the wisdom of God would not entrust his servant *Moses*, nor

*David*

*David*, nor the Apostles, with a power in setting up what forms of worship & frames of government they pleased, though they were both wise and faithfull, and free from all private interests, in seeking themselves, to become Lords Paramount: Can we finde in any age of the world, trow you, either a Parliament or Synod, whereof all the Members, yea, or the greater part, are such as *Moses*, *David*, and the Apostles were, so as to be entrusted with such a power? And in case this State should assume to it self such a power (as we speak of) so as to enact a law to binde all to conformity; either you must produce some Scripture authority for it, that the Parliament may be satisfied *quo jure*, and that it is *Iure Divino* as they require of you, and which you have promised, but have not performed it: Or in the mean time give me leave to put it unto you, or to the soundest judgements, how you can clear your self from falling under that marvellous judgement of God, which we finde in *Esay* 29. The matter was v. 13. *That their fear towards God was taught by the precept of men.* They had set up a worship of God according to the *precept of men*. This was all. And is this, in your judgement, nothing? But what They, were they, that did this? Surely, the *Prophets*, *Rulers*, and *Seers*. What? the Guides and Leaders of the people? How came it to passe? The Lord saith there (as a matter of wonder, and to be proclaimed by a lowd cry) *that they were drunken, but not with wine, and staggered, but not with strong drink*; and that the Lord *had closed their eyes, and poured upon them the spirit of deep sleep*, v. 9, 10. So as, neither the learned nor unlearned, could understand the vision, v. 11, 12. And all their religion is turned into *hypocrisie*, v. 23. Forasmuch, *as their fear towards God was taught by the precept of men.* For a religion of humane institution is hypocrisie; while pretending to worship and fear God, they fear and worship men, which is both hypocrisie and idolatry. And what's the issue of all this? v. 14. *Therefore behold, saith the Lord, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

*Conf.* And what of all this?

*Consc.* What think you of it, Mr. *Conformity*? Is here nothing that concerns you? *Conf.*

*Conf.* Nothing that I see.

*Consc.* See ye nothing of all this? And are you not then in the number of those, whose *eyes are closed, and on whom the Lord hath powred the spirit of deep sleep*?

*Conf.* But do ye not know, that this was a Propheſie fulfilled many hundred years agoe, even in *Esay*'s time by those of Jeruſalem? How then can you apply it to theſe times?

*Consc.* Though it was then fulfilled, yet it is written for our learning, and to admoniſh us, upon whom the ends of the world are come. And the ſame Propheſies may have ſundry fulfillings upon the like occaſions. And for application of it, I only made it a *Quere*, how you could acquit your ſelf from having it verified of you in theſe times.

*Conf.* But the Propheſie making mention of the *Prophets, Rulers, Seers* of Jeruſalem, as *drunken* and *blinde*; all that I can apprehend hereof is, that you thereby mean the *Prophets, Rulers, Seers* of this famous City, and perhaps alſo (to ſpeak more plainly) the Parliament, Synod, Sion-Colledge, the Common-counſel, &c. For who are the *Prophets*, or *Rulers*, or *Seers*, or who are the learned and wiſe men, but theſe? Therefore Mr. *Conſcience*, deale ingenuouſly with us, and ſpeak no more in the clouds.

*Consc.* What Mr. *Conformity*, would you have me to doe here, as you do with your Pariſh people, when you mingle all together at your Sacrament? What? good and bad; thoſe of the Militant, and others of the Malignant Church together? I would have you to know, that I put a difference between the Parliament on the one ſide, and the Synod, Sion-Colledge, Common counſel, on the other: And Secondly, among all theſe I put no ſmall odds, between the truly wiſe and prudent that truly fear God, and thoſe that are ſelf-wiſe, or worldly-wiſe. And thirdly, I put a difference between Sion-Colledge, and Common counſell, as between Seers and not Seers, between the leaders, and the led. Nor fourthly, do I apply the foreſaid Scripture to any one in particular; but my deſire is, that every one in all theſe Companies, would by due examination of himſelf make the application. For it is a mater of high concernment. And for their better direction herein. Firſt, Let all thoſe that

that by *Letters, Petitions, Remonſtrances, Compliances, Confederacies, Counſels*, ſecret and open, nocturnall, and diurnall, do wring blood out of the late *Covenant*; by preſſing, importuning, and plotting, the ſetting up and eſtabliſhing by a law, ſuch a form of *Church-government, Worſhip, Diſcipline*, as not only is the higheſt affront, and diſhonour to Chriſt, but neceſſarily tends not only to the enſlaving of the peoples conſciences, but to the undoing of this whole Engliſh Nation, by vaſſallizing it to vileſt of men, apply it. Secondly, Let all thoſe who 2.
would have our victorious Army in all the haſte disbanded, before our peace be well ſetled, and our land cleared from the one end to the other of all thoſe dangers which do threaten it, by the treacheries of ſo many malignant enemies, who carry two faces under one hood, and do but watch for ſuch an opportunity to wreck their envie and malice upon us, which the only terrour of our Army hindreth, holding them at a bay; apply it. Thirdly, Let all thoſe who with ſuch violent and potent im- 3.
portunity do preſſe the Parliament for an Ordinance, to bring themſelves and the whole Land under the greateſt ſin of unnaturall, inhumane, and more then heatheniſh ingratitude, impiety, injuſtice, cruelty, by not only diſhonouring, diſcountenancing, abaſing, as the vileſt out-caſts, thoſe men, who have not only, freely laid out their eſtates, but even prodigally, if not prodigiouſly, to wonderment, hazarded, yea poured out their deareſt life-blood: but alſo (as if they would deſpight God) by trampling upon thoſe whom he hath highly honoured, and not ſuffering them to breathe in their native aire, by whom we yet breathe; and by making them underlings and off-ſcourings of the land, who have been the preſervers of it, and that they ſhould be deſpicable in their own mother countrey, whom ſo many glorious victories have made admirable to the neighbour Nations, yea, to the whole world; and terrible to their profeſſed enemies, and ours; yea, and to pretended friends too, who would maſter us at home, were not theſe maſters of the field: So as God having thus made them the great inſtruments of the preſervation and deliverance of our Countrey and City from the moſt deſperate, bloody, and beſtiall enemies that ever the Earth bred, or Hell hatched; enough to have for ever

ever obliged a people of any ingenuity, & not wholly given up to teſtifie their approbation at leaſt, and congratulation of that great favour & honor God hath vouchſafed to caſt upon them: and that as he hath crowned them with ſo much glory, and they have caſt their crowns at the feet of the Lambe that ſits upon the throne: So theſe ſhould come, and firſt, giving all the glory to God, gather up thoſe crowns, and ſet them upon the heads of thoſe their preſervers and deliverers, and put chains of gold about their necks; ſo far off ſhould they be from trampling ſuch Pearls under feet, or caſting them out of our gates and ports; that they might *Solum vertere*, ſpend the remainder of their life in ſome inglorious exile, to the eternall infamy of our Engliſh Nation; Let theſe apply it. Fourthly, let all thoſe, who endeavour by their ſtrong factions to make wide breaches, between Parliament and City, between Houſe and Houſe, yea, between Gods bleſſing and this Land, which was wont of old to be called Gods kingdom; and ſo by theſe breaches would let in again our bainfull enemies. Let all theſe, theſe (I ſay) make the application to themſelves; while as they have wreſted out of the Magiſtrates hand a form of worſhip and government, and ſo, as it is eſtabliſhed by the *precept of men*: ſo God hath deprived them of wiſdom and underſtanding, while they would pull upon their own heads, and upon the Land, the guilt of ſo much innocent blood of ſo many hundred thouſands both in *Ireland* and *England*, to be made the footſtooll of a bloody Tyranny; and while their eyes are ſo cloſed up, as no charme, be it never ſo wiſe, can make them either to *hear*, or *ſee*, or *underſtand*, or their brains, or bowels, to be ſenſible of all thoſe notorious and palpable outrages, rapes and robberies, violence and oppreſſion, extortion and exaction in the land, even at noon day, unworthy affronts done to our Parliament by ſeditious ſpirits; or of all thoſe cryes and complaints of ſundry Countries and Counties, and no redreſſe, no juſtice, as if God had now forſaken us & left us as a ſilly Dove without heart, full of ſlaviſh and degenerous fear of ſhadows, forgetting the mighty God that hath done ſo great things for us, and will do more, if we by faith ſtill depend upon him: And although the faction is ſtill working, and machinating the ruine of this Nation (if

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*Regnum Angliæ, Regnũ Dei.* Polydor. Virgil, *Chron.*

our

our God miraculously prevent not) yet the god of this world hath so blinded the eyes of these men, through the just judgement of God, that they see nothing at all hereof, but are themselves the main fomenters, abettors, countenancers, promoters, advancers, encouragers, and helpers on of those, that hope to be the instruments of our ruine. So strong is the poyson of this one sin, hypocrisie, and Idolatry, in teaching and setting up a *fear* or *worship* towards *God by the precept of men*; which, as it is a *removing of the heart from God*, so it causeth him to remove his Spirit from us, and to give us up to such a fearfull * dementation, as is the forerunner of destruction. And, *Conformity*, if thou hast any of thy right senses left, consider seriously with thy self, what that religion is, which turns men out of their very naturals, to become brutish, and worse then Heathens; and which the Holy Ghost brands for hypocrisie, then which, nothing is more abominable in the sight of God. Certainly, the true Religion and Doctrine of Christ produceth no such fruits as those fore-mentioned are: as Treason against the State, unnaturalnesse towards our native countrey, unthankfulnesse towards our best deserving friends, our Benefactors, our Preservers: yea, injustice and cruelty towards them, factious plottings and underminings, hatred of those that be good, enmity against those that are the friends of Christ, and so persecution of the way of Christ, destroying of Christs kingdom, by setting up a worldly kingdom of men, * having *a form of godlinesse, but denying the power thereof*; yea, and seeking to overtop the Supream Power. Are we not then (as the Apostle admonisheth and commandeth) *to turn away from such*?

* *Quos perdere vult Deus, hos prius dementat.*

* 2 Tim. 3. 5.

*Conf.* Nay here, *Conscience*, I have you upon the hip. For, First, how do we seek to overtop the Supream Power. And Secondly, who doth more go about to overtop the Civil power, then you, while you set up a Religion without it, and above it?

*Consc.* First, For you: Do you not seek to overtop the *Supreme Power*, whilst you would have your Church-government to be framed after the pattern of that, which sets up a Power (called a *Generall Assembly*) above the *Power of Parliaments*? Now the supreme power in England, is the *Parliament*; so as to set up a superior power over this, is to overturn the very Fun-

damental laws of the Kingdom. And this you labour tooth and nail to do, while nothing will serve you, but the Scotish church-government. I wish you would all consider well of it, and beware of falling into a *Premunire*, if you be not deep in it already. And I could wish it were well weighed by the wisest, and those in highest place of authority; whether the importunate pressing of the *Covenant*, for Uniformity, in the Scotish sense, tend not to undermine and overthrow the liberty and priviledges of the subjects of England, when once a superior power therein, consisting of more Clergy-men, then of Lay, is predominant over the Parliament of England? And so much the rather, when we read and consider their own publique and authentique Books of their Kirk-government, Orders, Discipline, Confession of faith, &c. wherein they give to their General or National Assembly supreme power, not only over their Parochial, Classical, and Provincial assemblies, but even over the Parliament it self. For not only they take the power to appoint both *time* and *place* for the convening of their Ecclesiastical assemblies (as 2. *Book of Discipline, chap.7.*) But they say moreover in the same chap. "For this Orders cause, they may make certain Rules and Con-"stitutions, appertaining to the good behaviour of all the mem-"bers of the Kirk in their vocation.] And this they do without the Civil Magistrate. Nay more, *chap.ibid.* "They have power "also to abrogate and abolish all Statutes and Ordinances con-"cerning Ecclesiastical matters, that are found noysome and un-"profitable, and agree not with the time, or are abused by the "people. And again in the same book, *chap.*12. "The National "Assemblies of this Country, called commonly the General "Assemblies, ought alwayes to be retained in their own liberty, "and have their own place; with power to the Kirk to appoint "times and places convenient for the same: And all men, as "well Magistrates, as Inferiors, to be subject to the Judgement "of the same in Ecclesiastical causes, without any reclamation, "or appellation to any Judge civil or Ecclesiastical, within the "Realm. Thus in reference to the Spiritualty, or the Church, they make no bones to set up in their National Assembly the same Papal power, which the Pope himself claimeth, over Kings, Princes, tates, Kingdoms, Commonweals. And Mr. *Rutherford*,

*ad Spiritualia.*

in

in his * Government of the church of Scotland, chap. 20. p. 312. tels us, "That though none in this grand assembly have decisive "voyces, save only Commissioners: yet the Acts of the As- "sembly oblige all the absents not present in all their members; and that because, whatsoever is by those Commissioners determined and concluded, is *matter necessary, and agreeable to Gods word*; as being no lesse infallible, then those decisions of the Apostles, *Act.* 15. All which (*Conformity*) I commend to thee, when in thy best senses. And because thou art apt to be overtaken with a supine drowsines, pleasing thy self with thy dreams of becommiug a King, when once thou art gotten up into the saddle or throne of a Kirk-National-Assembly: let me awaken thee by pricking thy dull sides, that thou mayest be at least convinced of that spirit of Antichristian pride and tyranny, of rebellion and treason in lifting up a Papal throne above the Kings and Kesars, above Kingdoms and Commonweals, to the enslaving of the whole Nation in their souls, bodies, and estates. For whosoever shall not in all things conform to the constitutions of that generall Kirk-assembly, when once the horn is blown, then, *ipso facto*, imprisonment, confiscation of goods, banishment, and what not? Now, *Conformity*, doth Gods word hold forth any such Kirk fashions? What? To overrule Civil States and Kingdoms? What? That all Kirk laws and constitutions must needs be such, as are both necessary and agreeable to the Word of God? What? To set up in the Kirk an Oracle of Infallibility, and a Pontifician supremacy, and Antichristian tyrannie? and all under the name of a Christian Presbyterian Kirk-government? But because this perhaps moves thee not; I will remit thee to the supreme Bar of this kingdom, there to receive thy doom, in case thou dost obstinately and madly persist in thy importunate clamours to have that Presbyterian government set up, and thereby our fundamental lawes, priviledges, and power of Parliaments, liberties and freedom of all true bred English subjects brought under perpetual bondage, worse then that either of Egypt or Babylon. But I passe on:

2. For us: You may know, *Conformity*, that we are not the setters up of that Religion you charge us with; but it is that, which we find to be set up by Christ and his Apostles: which they

* And if the Reeder desire further satisfaction, (were it needfull to the wise) let him read the late book, entituled, *The Trojan horse of the Presbyterial government, unbowelled.*

they did, without leave from the Civil power, or from the Ecclesiastical, or mixt Synedrion; as before. Secondly, though the Kingdom of Christ be indeed over all the kingdoms of the world; yet all the subjects of this kingdom, as they are the subjects of this or that civill State, so they owe civill obedience thereunto: but as they belong to Christs kingdome, they are free from the civil power in point of religion, owing subjection only to Christ: and if the civil power usurp over any of them, they yield themselves to suffer, with patience, without resistance.

*Conf.* Conscience, I like thee well for this, yet. But you tell us strange things of Church-assemblies.

*Consc.* Not more strange, then true: Read their books, and be wise. And for our suffering, which thou likest so well, it is no more then what Christ and his Apostles both taught & practised, and wherein all the Martyrs followed them.

*Conf.* I will better consider of what you say. But do you not condemn the *Magistrate*, when you say he *usurps* over you?

*Consc.* No, I condemn him not; that is for God to do, who is the supreme Judge of the world.

*Conf.* Why, what limits hath God set to the Magistrate?

*Consc.* Read *Deut.* 17. 18, 19. and that from *v.* 13. to the end of the chap. to wit, the whole law of God. So also what bonds and bounds their own conscience, and the terror of the great Judge, and their sacred oath and solemn covenant and stipulation with the people, and not only Gods law, but the civil lawes of the kingdome, do put upon them, you cannot be ignorant.

*Conf.* But what if the Civil state hath made a law, to inhibite and restrain all men, and that under severe penalty, from the observation of any other form of Religion and Church government, then that which it hath established by law, with a necessity of uniformity and conformity thereunto, imposed upon all the subjects of the kingdom: Doth the Magistrate sin, in seeing this law executed? And without such a government, what Order will you have in your Churches, or what coercive power in the case either of heresie, or schisme?

*Consc.* Do you question the Magistrates sin, when his law is against

againſt the law of God, and the liberty of a Chriſtian, who is the ſubject of Chriſts kingdom? For here we are to diſtinguiſh between a ſubject of Chriſts ſpiritual kingdom, and a meer ſubject of the civil State. He that is a meer ſubject of the civil ſtate, acknowledging no ſuperior power above it, his conſcience (though blind) bids and binds him to obey: but he that is a true ſubject of Chriſts kingdom, being alſo a ſubject of the civil State, owes a twofold obedience, one to the Civil State, & another to Chriſt. According to that of Chriſt, *Render unto Cæſar the things that are Cæſars, and unto God the things that are Gods.* Nor doth the order or diſorder in churches (as churches) put any difference between the having, or not having of a civil power. In the Apoſtolick churches there were both hereſies and ſchiſmes, (*1 Cor.* 11.18,19. *1 Joh.*2.19.) whith the civil power took no cogniſance of: Nay, it was, and may be as apt to perſecute the truth, as to cenſure or reſtrain either hereſie, or ſchiſme, or apoſtacie. And Chriſts government is ſufficient in all Church-caſes whatſoever.

*Conf.* But, who in a Chriſtian civil State do not acknowledge Chriſt as ſuperior?

*Conſc.* This is ſufficiently reſolved before. Such as conform to a State religion, or a State church-government, make that the ſupreme law and lord over their conſcience, and ſo exclude Chriſts ſupremacie. Enough is ſaid of that. But you cut me off from what I was about to adde. Mans nature is too prone to idolize the Power ſo, as to make it as the *ſhadow of the bramble,* in *Jothams* parable, under which to eaſe themſelves of the labour to ſearch into the Scriptures, and ſo to come to know what they believe; moſt men pinning their Religion upon the ſleeve either of the Prieſt, as the Papiſts do; or alſo of the Magiſtrate, as our common Proteſtants do, wrapping all up in an implicite faith and blind obedience, according to your *Remonſtrance*, that urgeth conformity to the religion and government of Chriſt already eſtabliſhed, or which ſhall be ſet up. Thus it was enough for the Phariſees to ſay, * *We have a Law, and by that Law Chriſt ought to dye.* Thus Chriſt muſt not be God, becauſe the Roman Senate, according to their law formerly made, had not firſt motion'd it, or paſſed their vote for it, before *Tiberius Cæſar* had commended

*Judg.* 19. 15.

*Joh.19.7

commended it to them, namely to admit of Christ into their *Pantheon*, to take place among their gods. And is it not even so with us? Must not Christ be King of the Jews, only be-
Luke 19. cause by an act of State (as before) they will not have *this man to reign over them.* And Christ must not be God, because the Roman Senate had not pre-resolved it. And so Christ must not be sole Lord over the conscience, nor sole Law giver of his Church, nor his Word the sole rule of worship & of Christs Kingly government of his spiritual kingdom in the conscience, and Churches of the Saints, nor indeed Christs kingdom spiritual; because the Sate hath made a law which must rule the conscience in point of forms of worship and of Church-government, that Christs kingdom must be worldly, perpetually entaild to a whole Nation, making up one Nationall Church, the form whereof worldly, and the materials worldly, as either no Saints at all, or else all Saints, because all nominall Christians; and all this and much more, because the civill State, by the instigation of men Ecclesiasticall or Civill, domesticall or forein, hath so ordaind it.

*Conf.* Well, *Conscience*, I now perceive, that fame is no lyar; I have now heard thee my self and much more then ever I heard before, and such things, as my stomack is no way able to digest, but that I must needs go ease it, by acquainting those whom it specially concerns, with what thou hast here delivered. And so farewell.

*Consc.* Nay stay, *Conformity*, and this withall take with thee. First, I would have thee know, that speaking so freely to thee, I was not so simple, as not to imagine thou wouldst divulge all; nay in truth, I have spoken all this to thee to that very purpose, that thou shouldst communicate it (if possible) so far as the Sun shines; but first to thine at home, as thou sayest. But thus much let me intreat of thee. 1. That thou wouldst not do any thing this way in malice, lest thou adde to thy sin. Secondly, that thou wouldst speak nothing but truth, and the whole truth, and that without aggravations whereof there is no need, especially when thou speakest to thy friends of *Conscience*, and much more of things of this nature, too harsh for delicate ears. And thirdly, assure them from *Conscience*, that what I have here spoken to

thee

thee, it is out of pure zeale for the honour of Christ, out of pure charity to the persons concerned, out of pure piety to see my native country in such a perishing estate, and the honour of *England* to lie in the dust; out of pure hatred of hypocrisie, idolatry, pride, covetousnes, ambition, treachery and treason, walking up and down in long robes: And in a word, to deliver (if no more, yet) mine own soul, in discharge of my duty to God and my country, as a poor Minister of Christ, by witnessing the truth, and convincing error. And for a close of all (*Conformity*) If thou desirest Peace with Truth (as we all should do) If thou wouldest have me to hold correspondence with thee, and to give thee the right hand of fellowship; If thou desirest that desirable reconciliation of our differences: First renounce thy name of *Conformity*, in thy sense, and *conform not to this world*, but to *Gods word*, let that be the Cynosure or Pole-star of that *Uniformity of Churches*, *ACCORDING TO THE WORD OF GOD*, as in our late *Covenant*. And this thou shalt do, if (I say not, if thou dost shake off the fear and favour of men, the love of the world, of honours, pleasures, riches, preferments, ambition of greatnesse, of domination over Gods people, Nor if thou castest out that old spirit of bondage under the Prelates, lest it turn into a more dangerous tyrannie, then that of the Prelacie, as being more refined, and going under the plausible name of *Reformation*: Nor do I say, if thou becommest a self denying man, taking up thy crosse daily to follow Christ: without all which, notwithstanding, thou canst not be his true disciple & follower, or enjoy true fellowship with him.) But this I say, and urge, as being the main Fundamental and Essential of a true & right visible church of Christ: If thou confessest Christ in all that he is; If thou givest him his due honour, in submitting thy conscience only and wholly to him, with profession thereof, and not to any humane power, and as to the only Lawgiver of his church and kingdom, to *order and establish it with judgement and justice for ever*: and to his Word, as the only law and rule of the government of that kingdom, and the only Judge to appeale unto in all doubts and controversies of faith: And if thou shalt confesse every church and congregation of Christ to be

Rom. 12.

Esa. 9. 7.

only and immediately under Christs jurisdiction, and not subject to any other church or churches, which are so many Sisters, not Mistresses; lest otherwise we set up the Spouse above, or in stead of her husband Christ. If (I say) thou wilt confesse and hold forth this in thy publike profession, preaching, and practice of it: Then, though thy Churches have many other defects, yet if they have the beeing and constitution of true churches of Christ, for matter and form, I shall not scruple to hold communion with thee. But otherwise, so long as thou walkest not up to Christ, in not acknowledging and avowing all that he is, in not giving him his due honour in all things, and especially in not setting him up in his Royal throne, without a consort: How can we entertain communion with you? For,

* *Actum est de Religione, ubi vel minimum detrahitur de Dei gloria.* Calvin.

* *Farewell Religion, where Gods glory suffers the least diminution.*

And therefore *(Conformity)* now that you are about the setting forth of your *Confession of Faith*, let not this one Article be missing:

*That you do believe, confesse, and professe before all the world, that* JESVS CHRIST *is the sole King and Law-giver to every particular visible Church of his, and over every particular mans conscience: So as no Power on earth may usurp authority, upon what pretence soever, to make and impose what laws they please to bind the Conscience, or to regulate the Churches of God; but ought to leave both Conscience and Churches to the only rule, and law of Christ,* the Scripture, *to which alone every mans conscience must be confined, all Divine worship in all things conformed, and all Church-Government reduced.*

And

And for a close of all, I pray thee (*Conformity*) advise all thy Colleagues, that they would abstain from stirring up sedition in Pulpits, and great Tables, against the Parliament; perswading to hold the Parliament to it, till you obtain your desires, to retain the *Scots* in *England*, till their Government be here setled: which would unsettle and overthrow our fundamental lawes and liberties, which you go about, in thus seeking to force the Parliament: but learn to be wise, honest, loyal, good Christians, true Patriots, true-bred English-men; lest it prove bitternesse in the latter end: For *God is avenger of all such.*

And so farewell, *Conformity.*

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*we will hear thee again of this matter. Howbeit certain men clave unto him, and believed, &c.* We doubt not but there are many within the Province; whose hearts *the Lord will open, to attend to what is here said.* Our desire is to do good unto all, even unto those that are our greatest adversaries; and not *to be overcome of evil, but to overcome evil with good.* If they mock at us (as they did at *Paul*) yet surely, *Our Judgment is with the Lord, and our work with our God; He that is filthy, let him be filthy still; and he that is unjust, let him be unjust still:* But we hope better things of you, that have submitted to the Presbyterian-Government. For whom we pray, *That the God of peace, that brought again from the dead our* Lord Jesus Christ, *that great Shepherd of his sheep, through the bloud of the everlasting* Covenant, *would make you perfect in every good work, to do his Will; working in you, that which is well-pleasing in his sight, through* Jesus Christ; *to whom be glory for ever and ever,* Amen.

Isa. 49. 4.

Heb. 13. 19, 20.

Subscribed in the Name, and by the Appointment of the Assembly,

*George Walker*, Moderator.
*Arthur Jackson*, *Edmund Calamy*, } Assessors.
*Roger Drake*, Scriba.
*Elidad Blackwell*, Scriba.

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John Christie

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